¶ The rekenynge and decla-

cion of the fayth and belefe of Huldrike
vyngly / bysshoppe of zirick the chefe town
Heluetia / sent to Charles. v. that nowe is
Emprioure of Rome: holdynge a parle-
ment or Counsayll at Aufbrough
with the chefe Lordes and lerned
men of Germanye,
The yere of our Lorde
M.D.xxv. In the
moneth of
July.

¶ Come ye to me all that labour / and
are laden: and I shall refresshe
you. Mathe. xi.

The veryte wyll haue the victory: Presse
ye it downe neuer so strongly.

¶ Translated and Imprynted at
zirick in Marche. Anno
Do. M. D. xl iij.

When I had chaūced vpon this Reckening of the fayth of this so excellently lerned & godly flok feder, and the good heerdman, / that let his lyfe for his shepe, and had seen it not yet vnto this daye to be confuted nor dampned of any christen lerned man, but as it was they openly exhybited vnto the Emprours Maieste, and to his noble lerned counsell, so stondeth it styll yet vntowched with any iuste contradiccion of holye scriptures: I could not but thynke this his fayth to be christen & catholyk, word thy for the glory of god & profyt of his churche to be translated into many tongues, that many mought read it with frute. Wherfore sith in England (as they say) be many hyghly lerned Byshopes and lawers in the speculatiue, but fewe in practik diuinite sharpe in naturall, but dull in spiritual iugement, me thoughte it conuenient, the bake to be translated into theyr mother tongue, that yet at the least the lerned in christ myght iuge therof and saye theyr myndes. And for because therbe many laye men of better iugement & knowlege then the speculatyue prestes and prelates for all theyr latine and greke to, ther-

fore,

ne, here haste thou it (Oh lay reader) whi-
che only knowest but the Englisshe tongue,
that euē thy selfe myghtest also with thy En-
glysshe byble frelye trye and iuge it, as the
apostle bydeth the proue all thynges, & hol-
de ye that good is. And Jhon bydderth the pro- 1. Ti
ue the spirite whether they be of god. But se- Iohā
ynge that the scriptures be euer thy towche stone
and (as Augustyn teacheth) fayth and loue to
trye all mēnes wrytinges. And beware thou
truste none of them vnto whom (as is sayde
of salmon. xxvii.) all thynges stynke, but onlye
those which they selues thorowe malyce and
arogancie speake or wryte, yea and that so
prowdlye: Many there are also amonge this
laye sorte whiche be yet weake ignorant, and
in doubte what they shall beleue: & in ye more
doubte, for that they heare suche deuersite of
preching one agaynst another, such cōtradic-
tion amōge them that shuld be lerned & wise.
They se also daylye newe articles of theyr
fayth, made of newe by sshope in theyr newe
bokes of newe institucions: they se them con-
firmed with non autorite of the olde fayth &
olde scriptures, but violētly thrust in with
autorite of newe actes & swerde, as thoughe
hitherto the churche of englande had from the
begynnynge erred in the fayth, destituted so

longe and many yeres these newe artickes & lately fownde fayth, whiche new inconstancye and inconstant nouite / nowe makynge to morowe marrynge, this yere enactynge the nexte vnactynge, this daye to be kept worke daye, the nexte yere the same to be kept holy and ydle, and suche lyke of rokes, hares & pertriche. The symple people (I say) seyng this incõstãcy, no meruayle though they can not tell whom nor what they maye beleue. Not longe a go it was heresye and treason to, the scriptures to be had in Englysshe, and nowe (god be thanked) the hole Byble is prynted oft & turned & redde of many lay men, yea & that with priuilege. And yet they which made the testamẽt in Englysshe once treason & heresy, and for hauyng and readyng it they brent and prysoned many a godly innocent soule, nowe alowynge the same with penne, hande, and mouth for godly and profytable to christes Churche, neuer vnto this day haue they founde the tyme to repent them openly of theyr open abhominable bloody murther nor yet in open pulpettes to retante theyr owne false doctryn & open iniquite. But the Lorde se to it, & be theyr iudge requiring this tyranny at theyr hãdes. Amen. To stablysshe therfore (good christen reader) thy faith, and

to

to ſette it in peace (all wauerig ſet a yde) thou
haſte here the reckeninge of this godly lerned
Byſhopes fayth confermed with the moſte
meghtye olde and ferme teſtimonies not of
mennes actes and counſeles / but of the euer
laſtyng holy ſcriptures / that where as hither
to for the diuerſite of mennes opinions and
ſondry prechyng and teching without godes
worde / many haue ben in doubte and ygno-
raūce: now yf thou diligently readeſt this lyt
le boke / thou ſhalte be certifyed and taughte
playnly and truly the fayth in one God and
iii. perſons in trinite. And howe the ſeconde
perſon conſiſteth of god and man. Thou
ſhalt ſe his godly and infallible prouidence
the fall and reſtoryng of man / in which the
mercy and iuſtice of god is declared. Thou
ſhalt clerely vnderſtande the incarnacion of
Chriſt the ſone of god / theffect and frut ther
of vnto thyne vnſpeakeable conforte: the iuſ
tificacion onely by fayth into chriſt: godde
election / originall ſynne / what it is: & how
by chriſt onely it is done away. What is to
be thought of infantes dying before they be
baptized. Here thou haſt it clerly what is the
chureh, how many ſacramentes there be, with
theffect and ryght vſe of them / of the ſupper
of the Lorde / what Ceremonies may ſtonde

and whiche ought to be abolyshed. Of Imag-
ges, of the offyce of preachyng & mynisters
of the worde: of the offyces of kynges and
rulers, of purgatory, of the rites of the gos-
pell preached, of the fruite of mānes doctrine.
The good pastours expense, his desyre & god-
lye exortacion to the Emperour & to all prin-
ces, which god engraue into theyr hartes A-
mēn. But whē the Pope had seen this god-
ly Bisshoppes fayth & religion so to prospere
and prouaile, and his euangelyke doctrine so
wyde to spreade, that neither his furious dō
Eck champion Eccius, nor yet his fleckbissbe
slowe beaste Cocleus durste not once more
penne agaynst the maiestie of Swynglie his
moste eloquent heroicall stile, rare eruditiō,
and moste excellent diuyne fernyng, then he
hyered certayne Lantsknyghtes to kyll hym.
which smyten thorow with a morispyke said.
My bodye haue ye slayne, but my soule slep
ye can not. Then his body quartered & brent
on the morowe his harte was founde vnperis-
shed in the asshes, of the whiche many a learn-
ed man ie tysen, in whose bokes, sermones
and lessons Swynglye yet lyueth here in a bles-
sed memoriall, and his soule lyueth in heaue
in the glorious fruicion of the blessed Trini-
te: to whō be honour & praise for euer Amen.

The

to the Emperour.

E. whiche preache the Gospell in the Cyties townes & villages of the christen congregacions desyrously lokked & wayted euery howre most noble Charles sacred (Ceaser vnto equite, ryghtuousnes & iudgement) when (lyke as it was demaunded of other) & of vs also the acompt & rekenyng of oure faith which we haue & professe shulde be asked of. And whyles we thus stode vp redy to gyue this rekenyng: there came tydynges, yea tydynges rather then any certayne truth, that many other churches had nowe all ready prepared the tenoure and some of theyr sayth & religion to offer it vp vnto you. But here nowe we are in great perplexite & double: for on the one parte the loue of the truth, & earefull zeale and study for the cõmon peace, doo perpete vs to do the same thynge which we se other men do. And on the other syde, the hastie and so sodeyn occasion of your departyng thence, doth fere vs: for that we heare saye also, that all thynges shuld be done swyftly & with great spede because of youre so spedye preparyng to departe. Besydes this we that

be the preachars of the sayde christen cyte and countrye are scatred nowe so farre a sonder throughe the townes and villages / that in shorte space we can not come all togyther to delybre and counsell/what thynge we might wryte most conuenyente vnto your hyghnes. A none after this/yet when we sawe the confessyō of other men, yea and the confutacion of theyr aduersatyes also, whiche not withstādyng they were yet prepared are any thinge was demaunded of them? I thought it expedient for me alone withoute any preiudice of my countrye men, with spede to declare and set forth thacompt forme and rekeninge of my fayth & belefe, for yf i any other thinge a man may be slak, yet verely here in this cause it requireth great spede, leste this matter throwe neglygence omytted, we for oure scilence myght haue bene suspected, or els for oure neglygence semed to be prowde and arrogante. Lo, here therfore (O moste myghty Emproure) I offer vnto youre hyghnes the summe of my belefe, on this condicion, that I do also testifye not to commytte nor permyt the iugemente of these articles alone, but also of all that euer I haue wryten, or throwe the goodnes of god shall write, to no one man, nor yet to no fewe mē, but vnto the holy chur

che

of christe into this ende / that it be enspyr
with the holy ghoste and so pronounceth
of the priesthode verytie of gods worde.

¶ The fyrste Article.

yrste of all / I both beleue and knowe / that
ne is but one god / one alone for all suffici
and hym self to be naturally good / true /
nyghty, iuste, wyse, the creatour & curate
all thynges visible and inuisible, and euen
same my god to be the father, the sone, &
holy ghoste, thre parsones, but one one
in substaunce. I beleue as concerning the
yte of the godhed & the trinite of these na
es or persones in all thynges accordynge
to the exposicio of the Crede of Nicene &
thanasii. I beleue & knowe it fermly, that
sone toke vnto hym ye hole natute of ma
liche consisteth of body & soule receyuyng
erely of the immaculate and perpetuall
gyn Mary, so that this hole and perfite
n thus assumpte into the vnite of the per
y of the sone of god be not so assumpt that
e may shulde constitute a peculyat person
is euerye other name: but so was the man
o taken vp vnto the Godhed to be the per
ne of the sone of god / inseperable / indiuisi
/ and indissociable. For albeit that bothe
natutes that is to wyt the diuine and hu

This c
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te of
God.

This
yeth
Chri
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ot go
man.

Of
ii. n
res.

mayn so he kde they? properties that eyther
one them in hym be sene & espyed verely and na-
son. turally: yet do not these distinct properties
worke of these two natures dissener & disse-
ciat the vnite of the person: no more then in
man the mynde & the flesshe make two pers
For lyke as these two, are naturally grea
he di- distincte/so are they endewed with distinct
ct p properties & operacions. And yet is not th
ties man constituted of these tweyn, two persones
d ope but one: euen as is god and man one christe
ions the perpetuall sone of god from euerlastyn
the. il but the sone of man from the tyme apointe
ures hyll. and determyned, one persone, & one Christ
ride perfect God, perfect man/not so that of th
t the one nature the tother be made, or be myxt
tion. gyther. but that eyther of them both abyde
her owne propertie, and yet is not the vnit
of the persons throughe this sondrye prope
ties dissevered. And thus, this same person
one Christe, verye God and man, as tou
chynge the propertie of his manhod, he wep
ked. he cryed, and wept in his cradle, he grew
ce. il. and waxed/and encreased in wysdome/dis
ted to eate and drynke. he suffered heate an
colde/he was beaten, dyd swete, was wou
ded and slayne. feared and was heuy. &c. pr
he suffred al thinges pertainyng vnto the
nisshe

ſſhment and payne of ſynne. But as concer
ng the ſelfe ſynne, he was moſte ſpyteles a
gheſt of. But as towchynge the propertie
his diuyne nature, he with the father and
y gloſte tempereth ruleth both hyghe and
we, he peaceth all thynges / he ſuſtayneth he
d nouriſſheth all thynges. He gyueth ſyght
the blyſom, fotynge to the lame / he calleth
dead out of theyr graues, he ſmyteth dow
oure enemies with a worde, and euen he
m ſelfe whē he was deade, reſumed his ly ſe
ended vnto heauen, and ſent vs the holye
ſte as his owne ſpirite. And all theſe thyn
s doth one and the ſelfe ſame Chriſte, one
ſone of the ſone of God euermore conty
ing, howe diuerſe ſoeuer & dyſtincte he ſe
toutchynge the nature & propertyes of his
dhed and manhed. So that of tymes for
auſe of ỹ perfait perfeccion & vnite of the
ſone / thoſe thinges whiche onely belonge
o the godhed be attributed vnto the man:
d: & thoſe that pertayne vnto the manhed
ſpoken of the godhed. He sayde hym ſelfe
be the ſone of man deſcended from hea;
n, when yet his bodye had neuer ben there.
d Peter ſayth ỹ chriſt ſuffred death for vs
& it was onely his manhed that ſuffred it.
t becauſe of the inſeperable vnite of the

The t
uers
pertie
chriſt
cōmo
the bo
p rſon
by au
of the
ſcpabl
vnite
b t
nature
in hym
ſelfe.

Ioſi.

per;

perſone/it is ſayde verely. That the ſone
god had ſuffred / & the ſone of man forge
ſynnes. For euen Chriſte whiche is the ſo
of god and man one perſone/ as concern
the propertie of his diuine nature and go
hed/forgyueth ſynnes, As whē we ſaye/t
man is wyſe/whiche conſiſteth of bodye a
ſoule / but as concerning his body / there
no wyſdome in it at all / but his bodye is
ther poyſon and impediment both vnto w
dome knowledge and all vnderſtanding.
garne / we ſaye the ſame man to be woūde
whē only it is his body that may receyue
woūnde / and the ſoule can not be towche
Becauſe of this manet of ſpeche/yet noma
ſayth that two pſones be made of one ma
when thus(as ye maye ſe) vnto eyther pa
in man his owne propertye be referred a
attributed/ neyther can they ſay that both
natures/ that is to wytte the bodye and ſou
be both mixte & confounded togyther / wh
that thyng is ſpokē by the hole man becau
of the vnyte of the parſone / whiche becau
of the propertye of the one parte alone/ pa
teyneth but to the one parte: Paul ſayth, w
I am ſyke / then am I moſt ſtrong. Who
here ſyke: Paul. And who is it that is alſo
ſtronge: Paul. But is not here great reyn
man

t and contradiction in Paule to be both
and hole/ both at once? No verely. For
le though he be but one parsone, yet is
two natures. Wherfore when he sayth
syke, verely the same persone speaketh
ch is Paul: but that same sykne is not
propriated vnto both his natures, but o:
vnto his body. And where he sayth al:
I am stronge, albeit the parson of Paule
e it, yet is it his soule onely whiche is in
sykne of his body so stronge. So we say
sone of God is deade, euen the very sa::
which for that so perfyte vnite of his per:
e is both god and man, but yet as concer:
g onely his humanite and manhed. he dy
Thus, not I alone do beleue, but so dyd
the catholyke fayth full both olde & newe
ne bothe of the Godhed, of the persones
humane nature taken and assumpte of
sone of god oure sauyoure Christe. And
s beleue they that now professe & aknow:
e the truth vnfaynedly.

¶ The.ii. Article.

condarily, I knowe and beleue that the
ste hyghe godhed, which is my god, hath
stituted and decreed frely of all thynges,
hat his counsell dependeth not of the oc:
ion of any creature, for to ordayn and de:
cree

Here
leth G
libert

cree any thynge eyther fyrste discussed & do
bated by reason, or fetched at any ensample nowe
is a token of the breach and imperfection & trouble
mannes wysdome. God therfore whiche fr
euerlastynge vnto euerlastynge beholdeth
thynges with one cleare & presente looke, n
deth not any reasonynge or to tary & depe
of any fact. But he is all alyke & euer wys
prudent, good. &c. and so doth he freely decre
and dispose all thynges what soeuer they be
for all are his. Oute of this his vnserchable
goodnes, although he he sholde make many in
begynnynge whom he knewe welle that he shul
fall: yet had he then of euerlastynge also
creed, that his sone shulde be cledde with
nature of man to repayre and restore th
For by this waye his goodnes is made m
nyfest ouer all. For in this his goodnes,
contayned both his mercye and iustice. His iust
iustyce he expressed when he casted oute th
trangressours of ye pleasaunt Paradyse, by
dynge them vnto the heuy burden of mor
mysterie and fettered them with innumerable
dyseases, laynge a lawe vpon hym whiche
was neuer able to beare, & yet is ye lawe ryght
holy and good. And here is he nowe become
twyse a miserable mortall wretche, fearne
not onelye his flesshe to haue had fallen
miserie

nie, but also his mynde, for feare of the
knowe trāsgressed to be greuously veyed
troubled. For whē as touchyng the spi-
he sawe the lawe to be holy, iuste and the
ager of the mynde of god, as that same
nge whiche cōmaūdeth nothynge els thē
hich equite perswadeth, & with ꝯ same
also seynge hym selfe in nothynge to ful-
the mynde of ꝯ lawe: & so in his owne iu-
ment cōdempned, all hope of that felycite
e cast awaye, he sted lyke a desperate mā
n the syght of god: lokynge for nothyng
hen to suffer & perpetually to beare the
y payne of euerlastynge tormētes. And
he-to was the iustyce of god declared ma-
fstly. But when the tyme shalde come to
we ꝯ goodnes of god whiche goodnes of
lastynge he had decreed to shewe as wel
his iustice: then god sente his sone to take
nature in euery behalfe saue in ꝯ at it is
ne & dyspoſed to syn, to thentēte that he
beinge a brother & lyke vnto vs might be
diator to be offerd vp for vs, to satisfie ꝯ
yce of god, whiche it behoued to cōtinewe
as holy & inuiolate, as his goodnes and
tye pure and vnspotted: that the worlde
de be assured both of his iustyce to be
ed, and also of his present benygnemer-

Nom
fulfyl
leth the
law bu
onelye
& hym

His m
cye.

Christ
incarn
tion.

The
fwete
vayne
of the
Gospel

cye

cye to be offred vs. For syth he gyueth vs
for vs, his owne sone: howe can it be but th
he gyueth vs with hym, and for his sake, a
thynges? What thyng is it, of which for hi
sake we be not suer of, whiche so hubled hy
selfe, that not onely he wolde be lyke felow
with vs, but also hymselfe wholly to be ou
who can mervell ynoughe at the ryches f
nour and grace of the goodnes of god, whe
by he so loued the world, that is to wyt ma
kynde, that he wold laye forth his owne so
to ỹ death for the lyfe of it: These (I think
are the lyuely fountaynes and swete veyn
of the gospell. This (beleue I) to be that o
ly one alone sufficient medicyne for the sy
soule, wherby she is restored to God and
her selfe. For nothynge els maye assuer h
of the fauour and goodnes of god, but g
hymselfe. It is he that hath so lyberally,
plentuously, so prudently powred forthe h
hose grace & fauour into vs, that now th
is no more left that we can desyre, vnles a
man were so bolde as to require of hym m
then ynough, and aboue so hygh a reden
daunte plentuousnes.

¶ The.iii. Article.

Thyrdlye, I knowe no nother way, no n
ther hoste nor sacrifice for synnes to be p

d/then christ. For not Paule hymself was
t crucified for vs. There is no nother pled:
of the goodnes & mercy of god so certayn
d vndoubted/nothynge so farme and faste
is god. Neyther is there any other name
der the sonne in whiche we muste be saued
en in the name of Jesu Christ. Wherfore,
re are forsaken and lefte both the iustifica;
on and satisfaccion of workes / & also the
ppiacion & intercession of all sayntes eyther
heauen or in earth kyuyng of the goodnes
d mercy of god. For this is that onely me
tor betwene god and man / euen Christe
sus both god & man. Thus therfore stan;
th ferme and faste the electcion of god. For
hom he hath chosen / he so chose them befo;
the creacion of the worlde / that throughe
s owne sone he wolde purchace and posses
im. For as he is benigne and mercyfull / so
he holy and iuste. Wherfore all his workes
semble and sauour of his mercye and rygh
ysnes so ẏ his electcion expresseth them both
or it came of his merciable goodnes to cho;
the whō he wolde haue: & it was his rygh;
ysnes to purches hym ẏ is elect & to Joyne
hem to hym by his sone / made for vs ẏ hoste
nd sacrifice to satisfye the iustyce of god.

¶ The.iiii. Article.

Bi. Fourthly

Fourthly, I knowe that olde Adāms ſyre our
fyrſte parent was throughe that loue of hym
ſelfe hytherto brought (the deuyll, throughe
enuy entyſynge and myniſtring that perny-
cious counſayl) that he deſyred to be lyke vn-
to god. This great cryme/when he had com-
mytted it: he dyd eate that forboden and dead
ly apple wherby he became gyltie death/now
made the enemye of his owne God. This
man therfore when god myght nowe by his
iuſtyce haue vtterly loſte and dampned hym:
yet of his mercyable goodnes he toke a more
eaſy way with hym, that is to wyt, he chaū-
ged this deadly euerlaſtynge payne of both
body & ſoule into a tranſytory condycion or
ſtate: that is, he made hym but a bōde ſeruāte
whom he myght haue perpetually layd in tor
mētes. This bonde condycion of ſeruytute,
ſyth nother ỹ man hymſelfe, nor yet any mā,
borne of hym may auoyd and take away (for
what can ỹ bonde mā beget but a bonde mā)
he threw & thruſted al his poſterite throughe ỹ
deadly taſte of thapple alſo into bōdage. And
here this is my mynde as touchyng Original
naleſyn: ſynne is called verely ỹ that is com-
mytted agaynſt the lawe. For where as is no
law, there is no trāſgreſſion, & where as is no
trāſgreſſiō, there is no ſyn properly ſo called,
takynge ſynne for that iniquite, cryme, vn-

dlynes, actually cõmytted & gyltie death.
knowledge therfore that our fyrste parent
nned ỹ actuall and orygynall syn which is
rely synne, iniquite, cryme & vngodlynes.
ut they ỹ are borne of hym syñed not lyke
aner to Adam. For which one of vs his po;
ryte deuoured & eate any forbodē apple in
adyse: wherfore we must nedes graunt, ỹ
yginall syn, as it is in the chyldren of Adā
not a syn properly & actually cõmytted a;
ynst the lawe. But may be called properly
r byrth sore, or naturall syknes, & also our
aturall synfull cõdycion & synfull seruyle
ate. Our sore or syknes it is called, because
he thorowe ỹ loue of hiselfe fyl: ruen so do
fall. It is called also our synfull cõdycion
nd state, because ỹ lyke as he became a ser;
uāt & bonde vnto death, cuē so are we borne
e bond seruaūtes the chyldren of wrath vn;
r the power of death, albeit I care not gret;
thoughe men call this sore, syknes & cõdici
n syn, after Paule: yea suche syn: so ỹ who
euer be borne in it, they be thenimies & ad;
rsaries of god. For to this state, ỹ condiciō
f ỹ cõcepcion & byrth brigeth thē: & not any
tuall ppetacion & doyng of syn: but in that
this syn our fyrste parēt once cõmytted it.
herfore ỹ cryme & syn once cõmitted of adā

is the verye cause of thopen treason agaynst
gods maiestie and of our death and enemyte
betwyxt god & vs. And this is verely synne.
But the syne which cleaueth vnto vs at oure
conception is verely that natural synfull sor-
te and decease/it is that condicion and state
yea it is that necessite to dye. Vnto whiche sore &
condicion had neuer happened vnto vs by our
byrth onely/ had not this synne vicyated and
polluted our cõcepcio & natiuite. The synne
therfore and not our byrth is the cause of our
miserable calamite Oure natyuite is no no-
ther cause then is that thing which folowyth
of the principall cause. This my sentence I
confyrme with auctorite & ensample. Paule
Ro.v.sayth. If that by ỹ synne of onely one
man death got the mastry ouer all men. &c.
Euen so dyd grace with the gyfte whiche is
tyghtwysnes / raigne into lyfe by onely one
man Jesus christ. Here we se synne take pro-
perly: for it was onely Adam by whose fault
death hangeth ouer oure heades. In the iii.
chap. also/he sayth. All are synners and defy
tute of that glory of god: that is to saye / all
haue loste that glorious symylitude and beau
tifull ymage of god wherin man was fyrste
created an innocent perfyte without spot or
symple. Here is synne taken for the sore or
sykues/

ynes/for our synfull condicion and natiui
te wherby we loste our similitude/ so that all
men be called synners/ yea and that are they
e borne/that is to saye/all are in the cõdicio
nd state of synne & death before they synne
ctually. Which sentence is constantly cõ
yrmed by Paules wordes agayne Roma.v.
aynge But death obtayned the maistrie and
ent thorow euen from Adam vnto Moises
a & that thorow euen those whiche had not
synned as had Adam transgressed. Lo, here
e se death cuẽ vpon vs infantes although
et we haue not synned as dyd Adam. And
herfore: for he hath synned. But we / syth
e haue not synned as dyd he/wherfore shuld
eath deuoure vs? Verily because he died for
is synne/& he thus deade/: that is to saye ad
uged to death the sentence layde vpon hym/
yd begete vs. Dye therfore dye / but thorowe
is fault/ and thorowe oure owne condycion
nd fore or dysease(or els yf thou haddest le
ut so call it) thorow our owne synne/so that
ou takest synne for not auctuall, any ensam
le. A man taken in batayll, destrueth by his
nfaythfulnes and enemytie to be kept and
olden a bonde man: of whõ as many as be
orne are become seruauntes and bonde men
orne as they saye in theyr maisters house.

On the ſpꝛ
gete con
cion

They be bõde, not through theyr owne fault or gylt, but through the cõdycion whiche foloweth ỹ fault. For their parẽtes of whom they be borne, deserued this bõdage through theyr owne synne. As for theyr children, they haue not this synne but the payne & punysshment of the syn, that is to wyt, the condycion, the seruitute & pryson. These thynges yf it lyke you to call synne because they be inflycte for the synne, I wyl not agaynesay. But as for origynall synne by the reason of the cõdycion and contagion I knowledge it to be borne and cõceyued in all that be gotten of thaffect and desyre of man and womã. And vs to be naturally the chyldren of wrath I knowe it, but by the grace whiche hath restored the fall throughe the seconde Adam christe I doubte not to be receiued among the chyldrẽ of god, and that by this waye whiche foloweth.

¶ The .v. article.

Fyfthlie, hereby it is manyfeste that yf we be restored in Christ the secõde Adam vnto lyfe as we were gyuen ouer in the fyrste Adam vnto deathe, that they be we to fole hardye to dampne any chyldren borne of christen parẽtes, yea or yet the heathen mennes chyldren (thoughe they dye without baptisme or cyrcumcision) for yf Adam were able to lese all mankynde

kynde by one synne, & christ by his deth hath not reuyued and redemed all mankynde frō that plage gyuen thorughe Adam, then was there not lyke health gyuen throughe christe neyther can it be lyke trewe (whiche God forbyd) that as in Adam all were dead, euen so in christ all be restored to lyfe. But howe so euer men diffyne of the chyldren of the infydeles: thus verely do we constantly affirme throughe the vertue & power of the health gyuen by christ, that they pronoūce and speake without the boke: whiche iudge thē to be dāpned standyng both the sayd cause of our reparacion, & also the fre election of god: whiche election foloweth not fayth, but fayth folowyth the election. Of whiche thynge we shall treate in thartycle folowynge. For who so are elect of euerlastige, are elect doubteles before they haue fayth. They ought not therfore to be so temeriously damned of vs, whiche yet for lacke of age haue not fayth. For although as yet they haue not fayth, yet is the election of god hyd from vs, with whō yf they be elected, we be to hasty to iudge ỹ we knowe not. But as touchynge the infantes of the christen mē we diffyne otherwyse. That is thus. The infantes of the christē people are of the churche and of the people of god, partes and mēbres

of his cõgregacion. Whiche thynge thus we
proue. It is promysed by the testymonies al
moste of all the prophetes, that the churche of
the gentyles shulde be gathered togyther and
knyte vnto the church of the people of God.
he. And Christe hymselfe sayd they shulde come
from the easte & weast and sit downe to eate
ke. with the God of Abraham Isaac & Jacob.
c. And agayne. Go ye your wayes into the vni
uersall worlde. &c. Nowe vnto the churche
of the Jewes pertayne as well they, inf[illegible]
as the Jewes them selfe. Moreover, they must
cute infantes pertayne vnto the churche of
Christe as we our selues & as some tyme dyd
the infãtes of the Jewes. For yf they do not,
cl. thẽ were not the promyse fulfilled & ratefied for
they we shulde not as well as Abraham sytte
downe with god. Whiche Abraham with the
that after the flesshe were borne of hym were
nombred into the churche. But and yf our in
fantes shulde not be as well nombred and
tolde into the churche with their parentes as
were the infantes of the Jewes, christe shuld
not be indyfferente but more parcyall in his
promes to the Jewes then to vs, & in yenge vs
that benefyt which he gaue into our fathers
the Jewes, and so it shuld appere all the pro
phesyngs of the callyng of the Gentyles to

be

voyde. Wherfore the infātes of the christē
th they be no lesse of the vysible churche as
e wayen, it is ferme & fast that they be as
ell of the nombre of them whō we iudge to
elect as theyr parētes. Wherfore I iudge
m to do vngodly & presumptuously which
mphe thynfantes of the christen when so
any aperte testymonies of scrypture denye
preachyng the church of the gentyles to be
we not lyke, but also more ample & large
en euer was the Jewes. Which all shal ye
now more manifest, whyles we declare our
pth as concernynge the churche what it is.

¶ The. vi. artycle.

Of the church therfore, this is our mynde. Of
The churche, is taken dyuersly in scrypture: thre
sometyme for these elect whiche by the wyll of
of god are predestinated and ordayned vnto
se euerlastynge. Of whiche churche Paule Ep.
teacheth where he sayth. It hath neither rym
le nor spot. This churche is onely knowne Ep.
nto god. For he after Salomon, onely know
eth the hartes of mē. Notwithstandyng they
hat be the mēbres of this churche (when they
aue fayth) they knowe thēselues to be electe
nd the membres of this fyrste churche. But
he other membres they knowe it not. Thus Act.
s it wrytten in the Actes. And as manye as

were ordained vnto euerlastinge lyfe beleue
They therfore that beleue, are ordayned
lyfe euerlastynge. But who beleue, no man kn
weth but the selfe beleuer. This mā therfor
is assured hymselfe to be the chosen chylde
god. For he hath the earnest penye of the spi
ryte as sayth the apostle: whereby he is beto
the, i. thed and cōfeygned to knowe hymselfe ver
fre and made the sonne of the famylie and
not to be bōde. For the spirit can not dieue
Whiche yf he tell vs fermly that god is our
e le- father, and that we so assured call hym boldly
te of- father, beynge also certefied that we shall
th is vnto his euerlastynge heretage: then is it
now me & fast that the spirite of the sone of God
sel- is powred into our hartes. It is therfore
the doubted suer hym to be the chosen chylde
s of of God that thus is assured and perswaded
nall the spyrite, for they that beleue are ordayned
and predestined vnto lyfe euerlastige. There
were, & nowe be manye electe, whiche as yet
haue not faith. As was Mary the mother
god, Jhon, Paule, whyle they were yet infā
tes & yonge: were they not elect? ye & that
fore the creacio of the worlde. And yet they
election knewe they not nother by fayth nor
reuelacion. Mathewe, zachena, the thefe, and
Maudle, were they not elect before the wor
de

ceue he was made? And yet they knewe it not vn-
ned tyll they were illumyned with the spyrite of
a knowledge & so drawē of the father vnto christe. Of
erfore this therfore it is gathered, this fyrst churche
lde vnto god onely to be knowne: and that onely
he sp these whiche haue a ferme & fast fayth knowe
e from themselues to be the mēbres of this churche.
e ver Agayne, the churche is taken vnyuersally ỳ
e and for all that be named christen and haue pro
ceue fessed to folowe Christe, of whom the moste
our parte aknowlegeth christe sensybly by cōfessi
oldyng and partycipacion of the Sacramentes,
ll gout yet in theyr hartes they eyther abhorre
t ferthym or els knowe hym not. Of this churche
God we thynke thē to be, as many as profesſe chri
e vn stendome. And so was Judas of the churche
be of of christe: and all that slypte from christe and
ed of turned theyr backes. For Judas was as well
yned beleued of the apostles to be of christes churs
here he as Peter or Jhon, & yet was he nothyng
s yet so. But Christe knewe well ynoughe who
er of were his, and who were the deuyls. This sens
insa sible and knowne churche (although it agre
t be not togyther in this worlde (are all that con-
hey fesse christ with mouth, yea thoughe there be
h not manye reprobate persons amonge them.
and For Christe paynted it by that godly allego-
worl rye of the .x. virgyns, of whom some were
de wyse

wyse and some folkes. This churche also oft
tyme is called electe & chosen. although he it
not this fyrste churche without spotte but a
ter the iudgemēt of man iudgyng the churc
of god to be elect euen so is this knewē chur
che for their sensyble outwarde knowledge
called also electe in our opynion. For we iud
ge them also faythfull & electe which profes
Christ at baptisme and be called christen. So
spake Peter sayng vnto thelect which be scat
tred throughe Ponthum. &c. Where vnder the
name of the electe he vnderstandeth all that
were of the churches vnto whom he wryteth, be
and not thē onely which are properly chosen
of the Lorde, for as these were vnknowne vnto
to Peter, so coulde he not wryte vnto them
At last. The churche is taken for any partyc
ulare cōpany or cōgregacion of this vnyuer
sall & sensyble church, as the church of Rome
of Ausbrough, Lyence. And yet is ỳ churche
otherwyse taken and many wayes whiche it
nedeth not nowe to recyte. Here therfore I
beleue that there is one churche of thē whiche
haue the same one spyrite that assureth thē
that they be verely the chyldren of the family
of God, and these are the fyrst fruites of the
churches. This churche I beleue erre not in
the truth, that is to saye in thise fyrst pryncypl
pall

all articles of the fayth vpon the which our
christen relygion standeth and is foūded. I
beleue also the vnyuersall sensyble churche to
one, whyle it holdeth this true confession
oken of before. And I beleue them to be of
same churche who soeuer by christen pro-
sion obeyth it accordynge vnto the wrytte
rde and promyse. I beleue Isaac, Jacob,
uda, beynge infantes and all that were of
e sead of Abrahā. and also those infantes
ose parentes in the primatyue churche at
prechyng of thapostles turned vnto christ
be of this church. For Isaac & other of the
de fathers excepte they had ben of the chur
, they had not receyued ỹ bagge and cog-
sance therof. Syth they were then of the
urche beyng infantes, then as well therof
ust our infātes & lykleons be of the churche
Wherfore I beleue and know, that thyn-
ntes cōseigned with the sacramēt of baptis
be of the church. For the infant acknow
ge it by the mouthes of theyr godfathers
d owne fathers to iy they be offered of
eyr parentes vnto ỹ churche, yea rather the
omyse, whiche is no lesse made vnto our in
ers but more largely & oftener thē to thyn-
ntes of the olde fathers offer them vnto ỹ
urche. These are the pryncypall groūdes &

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foundacions as touchynge the infantes to
be baptyſed & cõmended vnto the churche, a-
gaynſt the which all the dartes & engynes of
the Catabaptiſtes, that is to ſaye of them ỳ
wyll haue vs chriſtened agayne, may nothig
preuayll. For they are not onely to be bapty-
ſed ỳ beleue, but they that are of the churche
by the reaſon of the promyſe of gods worde.
For els ſhuld none of the apoſtles haue bap-
tyſed any man, whẽ none of ỳ apoſtles were
ſure of the fayth of hym ỳ outwardly aknow-
leged and obeyed they: prechynge. For Sy-
mon ỳ iuggler & charmer, Ananias & Judas
to, and many mo were baptized whẽ they o-
beyed and toke the name of chriſtẽ men, and
yet had they not fayth. Agayn, Iſaac yet an
infant was circũciſed, whẽ he neither ſayde
he wold be of the church nor yet beleued: but
the pmyſe tolde thẽ ỳ he was of the churche
of god. Sith then our infantes be in the ſame
place that thynfantes of the Hebrewes were,
therfore doth ỳ promyſe concernynge them
made vnto our church both name them & con-
feſſe them to be of the churche. Wherfore we
relye, aſwell doth baptiſme as circumciſſion
(we ſpeke of the ſacramente of baptiſme) not
thynge els require then the one of theſe two
either the aknowlegynge or name gyuynge, or

the couenant or promyse: whiche all shall more clere by these that folowe.

¶ The.vii.article.

The cramme gyue grace

quently, I beleue, yea I knowe it verely, that all the sacramentes, neither gyue they ance, nor yet bring it nor dystribute any grace at al. In which assercio paduenture I shall me to bolde to affyrme (moste myghty Emperoure) but yet my sentence standeth faste. or grace, for as moche as it is gyuen and ade vs by the holy goste (I speke latynely, ynge this worde Grace for forgyuenes in lgence, absolucion, and a free benefyte) so th this gyfte peerse and enter onelye into r spirites. Nowe, the holy goste nedeth not er gyde nor carver, for he hymselfe is the ynger and power and myght whereby all thi s are borne, hauing no nede to hymselfe, to borne, neither haue we red in any place of ipture, that sensible thynges, as are the sa; amentes shulde certaynly bringe with the e holy goste. But yf the sensible thyngs be any tyme brought with ỹ spirite, the was the spirite that brought them with hym, nd not econtrarie, the sensible brought the pirite. For when the vehemente wynde was ought, and with the wynde was brought e tongues: the spirite brought them, & not

they

they the spirite. So dyd the wynde bryng the
n.xi quailes, and toke awaye the locustes: but ne-
uer were quailes or locustes so swyfte as to
·f. brynge the wynde with them. So when the
wynde beyng so great, that it myght euē hyl-
les haue taken away, goyng ouer Helias: yet
was not the Lorde borne in that blaste. And
an. to be shorte, lyke as the wynde bloweth whi-
ther his naturall course lyeth, we hearyng his
voyce, & not knowing whence he cōmeth nor
where he falleth euen so is it with euery man
that is borne of the spirite. ỹ is to wytte, that
is inuisible and insensybly lyghtened borne
of the spirite and drawne of god the father.
The verite hath spoken these thynges. Wher-
fore it can not be that throwe this doppynge
into the water, nor by this draft / nor ỹ mor-
sell nor that anoyntyng that the grace of the
spirite be brought into vs, for yf it be so, then
were it knowen, howe, where, by whom, & in
to whom the spirite were brought. For yf the
present effect of grace were bounde vnto the
sacramentes in the whiche it shulde nowe be
brought and worke, then were all they grace-
lesse whiche had not receyued the sacramētes
albeit they be electe and chosen whiche electi-
on is by the grace of god in Christe Ephe.i.
Neyther doth Materia or subiectum hynder
the

he courſe of the ſpirite as our diuynes ſtold
nd dyſpute it/for that the matter muſt fyrſt
e diſpoſed or the grace of baptiſme or of the
hākes gyuynge (as they ſaye) be gyuen hym
whiche muſte fyrſte be prepared vnto it. For
fter them, he that receiueth this grace by the
acramētes, either he himſelfe prepareth hym
elfe, or els is he prepared of the ſpirite, yf he
repare hym ſelfe, they may we of our ſelues
o that ſame thynge whiche grace goyng be-
ore (which they call gracia preueniēs) ſhulde
o, & ſo is gracia preueniēs put out of office.
If he be prepared of the ſpirit to receyue this
race, they I aſke whether this be done by
he inducynge of the ſacrament or withoute
he ſacrament, yf it be done by the meanes of
he ſacrament, thē muſt may be prepared vn-
o one ſacrament by another, and ſo ſhall we
euer come to the fyrſt ſacramēt but procede
nto infinite ſacramentes, for no man can be
after this wayes) prepared to a ſacramente
withoute another former ſacrament, & yf we
e withoute a ſacramēt prepared vnto the re-
yuyng of the ſacrament all grace thē muſt
he ſpirite be preſent with his benygne grace
efore the ſacrament be gyuen and grace re-
eyued before the ſacramēt be myniſtred. Of
whiche we gather (whiche thynge I do glad-

lye admytte in the ſacramētes) that the ſacra-
mentes be gyuen into an open teſtimonie of
that pryuate grace whiche is fyrſt preſent in
euery pryuate man. So is baptiſme gyuen be-
fore the congregacion, vnto hym whiche be-
fore he receyue the ſacrament either he cōfeſ-
ſed the relygion of Chriſte, or els he hath the
worde of promyſe wherby it is knowne, hym
to pertayne vnto the churche. And for this
cauſe, when we baptiſe one wayen, we aſke
hym whyther he beleueth. And yf he anſwere
ye, then he receyueth baptiſme. Wherfore it
is playne that he had fayth or he receiued the
ſacramēt of baptiſme. And thus it appereth
manyfeſt that fayth is not gyuē by baptiſme
And yf any infante be offred to be chriſtined,
it is aſked whyther his parentes offer hym to
be baptiſed, & when they anſwere by the wyt-
neſſes that ſo is theyr wyll: then is the chylde
baptyzed. Where it is playne ỳ the promyſe
of God preceded (wherby they be rekened to
be of the church as well as thy nfantes of the
Hebrues. For when theſe men whiche are of
the churche offer theyr infantes, they preſēte
thē because they be chriſten mennes chyldren
and ſo rekened by the promyſe of god to be a-
monge the mēbres of the churche. By baptiſ-
me therfore the church openly receyueth hym
whiche

whiche was fyrst receiued by grace, wherfore
aptisme bringeth not grace, but it testyfieth
o the churche that grace is gyuen before to
ym ẏ is baptized. I beleue therfore (oh Cea-
ar) the sacramēt to be ẏ sygnificacion of an
oly thige, euen of grace & forgiuenes before
rauted vs. I beleue ẏ visible figure or forme
f baptisme, that is to say, that visible exem-
ple to be ẏ forme of that inuisible grace whi
he is made and gyuē by the benefyte of god,
which example representeth in a maner a cer-
ayne analogie and proporcion of the thyng
done by the spirite, I beleue the sacramēt to
be an open testimonye. As when we be bap-
tized, the body is wasshed with the moste cle-
ne Element, but by this it is sygnified, that
we, by the fauourable & gracious goodnes of
God are receyued into the felowesshyp of the
churche and people of god, amōge whom we
professe to lyue puerly and innocētly. Thus
doth Paule expounde this sacrament & my-
sterie of baptisme. Ro. vi. Wherfore, the per-
sone nowe baptized, testifyeth hymselfe to be
of the churche of god, whiche must nowe wor-
shyp his lorde god in thyntegrite of fayth, &
in pure lyuyng. And for this cause, the sacra-
mentes, whiche are holye ceremonies (for the
worde cōmeth vnto the element, and the Sa-

cramēt is done or made (are religiously to be
reuerēted, that is, to be had in hyghe estima-
cion, & entreted honorablye. For albeit they
may not make & gyue grace, yet do they asso
ciat vs vysiblie vnto the churche, into whiche
before we were inuysibly receyued. Whiche
thynge as it is pronounced and promulged
togyther with the wordes of Gods promyse
in the action of the wordes and sacrament so
is it with hyghe relygion, feare, and reuēren-
ce to be honoured. For yf we shuld any other
wyse thynke and beleue of the sacramentes:
that is to wyt, that they outwardly adhibited
and admoued, shulde pourge vs within, they
were there nowe cōmen agayne amonge vs
the very Judaisme & cryte of relygion of the
Jewes. Which by theyr dyuerse & manyfolde
vnctions, oyntmentes, oblacions, washyng-
brente sacrifices, and banketes before theyr
aulters and images, beleued theyr synnes to
be pourged, and grace (as it were) boughte &
goten. Whiche thynge the prophetes, espec-
allye Jsay and Jeremy, dyd alwayes moste
cōstantly entreat and confute: teachīg, that
the promises and benefyts, as grace and for-
gyuynes were gyuen by the mere mercy &
lyberalite of god: and not for the desertes &
meryte of any outwarde ceremony. Also I
beleue

beleue, these catabaptistes, in that they deny the infantes of the faythfull their baptisme, shamfully to erre, & not onely in this poynte, but also in many other, whiche there is nowe no tyme nor place to speke of. Agaynst whō with great perell, but yet with gretter healpe of god, I my selfe fyrst dyd both teache, preche and wryte, that men myght the soner and better auoyd both theyr fokisshnes and malyce. So that nowe, throughe the goodnes of God that contagiō is greatly rempted and swaged amonge our nacion. So far of is it, that I at any tyme receyued ought of ỳ sedicious faction, either preached it or defēded it.

¶ The.viii.article.

Eyghtly, I beleue that in the holy Supper of thankes gyuyng, the very body of Christe is presente at the eyes and contemplacion of oute fayth. That is to wyt, that they whiche gyue thākes vnto the Lorde for that benefyt gyuē vs in his sone, aknowlege hym to haue had taken vnto hym very manhed, in it verely to haue suffered, and verelye to haue had wasshen awaye our synnes in his bloud, and so euery thynge done by Christe to be as it were present vnto them at the eye and contēplacion of theyr fayth. But that the very naturall bodye of Christe eyther shulde be essen-

carnally corporally and really in the sopper, or eaten with our mouthes & teeth in the forme of breade as the papistes dreame or in the breade as some men imagen, which yet sytte & loke bak vnto, & for the pottes full of flesshe oute of Egipte. This we do not onely deny, but we affyrme it constantly to be an errour whiche is playne against the worde of God. Whiche thynge by gods helpe (moste noble Emperour) I shall make it as cleare in fewe wordes vnto youre Maiestie as the sonne.

Fyrste bringyng for me the worde of god, secondately, pressynge as it were with engynnes vnable to be resisted agaynst our aduersaries: that is, with argumētes taken & groūded of the scriptures. And laste of all declarynge the olde diuynes to haue euer ben in this same our sentence. Thou therfore in the meane tyme (oh holy spirit the creator) be present, and illumyne the myndes of thyne, fyll the brestes whō thou haste created with grace and lyghte. Christe hymselfe the mouth and wysdome of the father God almyghtie thus
vi sayth. Poore men shall ye euer haue with you but me shall ye not haue alwayes. Here is onely the presēce of his body denyed to be euer with vs: but as touchynge his godhed he is euer present with vs. For so is he euer euery

where

where accordyng to his other saying, I wyll be with you vntyll the worldes ende, that is as touchyng his godly power and goodnes. Austen is of this our sentēce in his .l. tretyse vpon Jhon. Nether can our aduersaries by any cauyllacion proue ỹ humanite and manhed of christ to be where soeuer is his godhed, or els to saye that his person shulde be deuyded: for so to saye, were to take awaye the very manhed of Christe, for nothynge maye be euery where but the godhed. The manhed to be in one place & the godhed euery where, doth not deuyde the person, nomore then the sone to haue assumpted the manhed, deuideth not the vnite of the essence. yea it shulde be more able to seperate the vnite of the essence, whyle one person adsumeth vnto hym a creature, whiche the other in nowyse take not, then the humanite to be in one place and the diuynite euerye where shulde deuyde the person: when euen in the creatures we see the bodyes to be bounde to one place, and yet theyr power and vertue to be spred exceedyngly wyde. As is an ensāple in the sonne whose bodye is but in one place, and yet is his vertue and powre stretched ouer all places.

And the mynde of man wandreth euen aboue the starres and sercheth the depest of the

earth, whyle his body is but in one lytle place Agayne yet sayth christ, yet agayne I leaue the worlde & I go to the father. Here is this worde, LEAVE, as before was this worde, HAVE, so that our aduersaries can not say and glose it out addyng we haue hym not vi-siblye. For when he spake a lytle before of the visyble subtraction and withdrawyng of his bodye, he sayd. thus, for a lytle whyle ye shall not se me, &c. who wolde here contēde of this sayinge (ye shall not se me) his bodye to be present, but yet inuysible? verelye none, ex-cepte suche as wolde iugle with his sayinges and his presence and absence bodely. Wher-fore shulde he fle mennes syght which wolde be here, and shewed hym selfe so ofte vnto his disciples after his resurrection / But it is ex-pedient (sayth he) that I go my waye. But and yf he were here stylle, it shuld not be expe-dient that we shulde not se hym, syth as ofte as his disciples doubted of his bodely presēce he exhibited and offerd hymselfe manyfestly that neither sense nor mynde shuld not suffre any lacke of hym nor be diceyued, but fully and certainly assured of his presence, hym-selfe sayinge vnto them: fele and touche me, and feare not. For it is I my very selfe. And vnto Mary he sayd. Touche me not. Albeit

he

he shewed hymselfe to her visibyle. And whē he was nowe goynge hence and shulde commende his disciples vnto his father he sayd. After this tyme I shall not be in the worlde. Here is a verbe substantyue, after this I am not in the worlde, as well as is in these wordes. This is my bodye. So that nother here can our aduersaries say, that there can be no trope, whiche denye that verbe substantyues maye receyue any trope. But the thynge it selfe nedeth no suche euasiōs, for it foloweth But these are in the worlde, whiche Antithesis and contraposicion teacheth playnelye, hymselfe as concernynge his manhed, not to be in the worlde after that his disciples shuld be in it. And to knowe whē he went his way (not as they rather fayne & lye eyther vnderynge it that he shuld but make hymselfe inuisible) thus sayth Luke. And whē he shulde take his leue at them: he wente his waye from them & was taken vp into heauen. He sayth not, he vanysshed out of theyr syghtes or made hiselfe inuisible. Of whiche thynge Marke thus wryteth. The Lorde after that he hadde spoken vnto them: he was taken vp into heauen, and sytteth on the ryght hande of God: he saythe not he taryed here stylle, and made his body inuisible, agayne, Luke in the actes

when he had sayde these thynges, they be-
dynge hym, he was borne vp and eleuated
es, i. and the cloude toke hym oute of theyr sygh
The cloude couered hym, which cloud it ha
ben no nede of, yf he had but onely haue ha
withdrawne the syghte of hymselfe and so t
haue had ben here styll presente onely inui
ble, neyther had it haue ben neade to haue
ben borne vp and eleuated. And euen there i
the same place, it is wrytten. This same Je
sus whiche is taken vp from you into heauen
euen thus shall he come, as ye haue sene hym
go hēce into heauen. What can be more cler
& manifest then these wordes? Frō you (sait
he) he is taken vp, wherfore he can not be sty
with them after his manhed, nother visibly
nor inuisibly. But whē we shall se hym com
agayne, euen as he thus went his waye, ther
shall we knowe hym to be presente in ded
both bodely and visibly. But so longe as he
thus yet come not agayne, we muste nedes
beleue that as concernynge his humayne na
ture, that is his māhed, he sitteth on the right
hande of the Father vntyll he come agayne
to iudge the lyuynge and the deade.
And as for them that denye Christes bodye
to haue a place, sayinge that it is not in any
place / let thē loke howe openly they go blin-

folde

tryb, vpon the crosse, and in Hierusalem whē
his parentes sought hym, in the sepulcre, and
without the sepulcre, for the aungell sayd, he
is tryssen, he is not here, behold the place where
they had layd hym. And yet leaste they wyll
saye, his body to be euery where, let thē heare
his. The dores shutte, Jesus came & stode
amonge them, what nede were it for a body
to come and to go from place to place, that
is in all places? what nede was it for hym to
saye I shall go before you into Galile syth
his body was there already, yf suche a body
shulde be euery where, & that but inuisibly?
he shuld haue left out these wordes, he came
and I shall go before you, and haue sayd, I
beynge euery where presente wyll shewe my
selfe visible here & there, &c. But awaye with
these tedious sophisticall vanites, which take
awaye from vs the verite, both of the humā
nite of Christe, and also of holye Scripture.
These testimonies proue euydentky christes
body to be nowhere present but in heauen to
speake orderly and ryghte accordynge to the
scriptures of the nature & properte of the bo-
dye of christe adsumpt & taken vnto the per-
son. And as touchyng the conferēce of scrip-
tures that apere contrarye, what soeuer they

telle

tell vs of the myracukouse powre of god, y an
oughte we neuer so to wreste them, to mak
vs beleue that God doth any thyng cõtra say
to his owne worde, for that were his impo the
cye agaynst his power & not with his powere
Also, that the naturall bodye of Christe ar
not eaten with our mouth, himselfe declare s.
it when he sayd (the Iewes stryuynge & mur
murige vpon the bodely eatyng of his flesh ly
The flesh, whose eatyng ye myssе vnderstãd
profyteth nothynge at al, that is to eate it na
turally, but to eate it spiritually by fayth in
profyteth moche for it gyueth lyfe. What soe
uer is borne of flesshe, it is but flesshe, & wha sa
is borne of the spirite, is spirite. Nowe yf the
naturall bodye of Christe be eaten with our
mouth, what els but flesshe is it that cõmeth
of that naturall flesshe so eaten/& leaft his a th
gumẽt seme but lyght to some mẽ, let vs hea
re the tother parte, what so euer is borne of th
spirite, is spirite: ergo what soeuer is spirite
it must be borne of the spirite: yf thẽ the flesh
of christ be so holsom and suche saluacion vn
to the soule, it must nedes be eaten spiritual
ly and not carnally, that is to say with fayth,
and not with oure teth. And this pertaynet
vnto the matter & substãce of the sacramẽte is
that the spirite is begotẽ by the spirite, & no
by

, many bodely thynge, as we touched it be/
make. Paule warneth vs of this thige in that
tra[illegible]yth. Albeit he knewe christ somtyme af/ ii. Co
ter the flesshe, yet nowe he knoweth hym no/ v.
wene concernyng the flesshe. By these places
ste are cõstrayned to confesse, that these wor/
arets. This is my bodye, must nedes be taken
mur naturally but sygnificatiuelye sacramẽ/
telye & in sygne as are these. This is the pas
rstãce or passynge forebye: spokẽ of the pas/
it nlambe. For that same lambe so eaten yeat
th in that solempne feste holden, was not the
t sore passynge foreby, but it dyd sygnify that
whassage and oyntynge of the Hebrewes som/
f tyme done. Vnto this agreith well, the succes
ourn & imitacion, for the supper succeded the
nettmbe. Whiche thynge teacheth & warneth
is atthat Christe dyd vse lyke wordes in a lyke
heamase, for the succession obserueth the imita/
of hy. Vnto this agreeth the selfe same cõpo/
rition and ordre of the wordes, the tyme also
leshraketh & cõsenteth to the same & maketh
vnfor it, so the olde passouer is but remem/
ualed and the newe thankes gyuyng is institu
yth, also the very propertie of all the memori/
nettes and remembraunces, all make for
ẽtes same sence, whiche callyng them the na/
not of the same thynge wherof they make the
by memo/

memoriall or remẽbraunce. So dyd the Athe
nienses call thalleuacion or the easmente of
theyr cõmon dette, not as though yerely their
dettes shuld be eased or paid: but because thei
celebrated that thynge perpetually that So:
lon had in tyme past made, and the selfe same
celebracion or feaste they ornied and honested
with the name of the selfe thynge. And euen
so the thynges whiche are the sygnes and me
moriales of the verye body & blonde of christe
are called his bodye and blonde. Now here fo
loweth argumẽtes. Lyke as the body can not
be fed with any spirituall thige, nomore can
the soule be fed with any bodely thyng. But
and yf the naturall body of christe be eaten,
thẽ I wolde wyt whither it fede the bodye or
the soule, it fedeth not ꝑ bodye / ergo it fedeth
the soule / yf it then fedeth the soule, thẽ doth
the soule eate flesshe, and so is it false that the
spirite is borne onely of the spirite. Seconda
rely I aske, what thynge is it, that the body
of christ naturally eaten, maketh it perfyt ef
fectuously / If it remytteth syn as one parte
wytnesseth, ergo the disciples got remission
of theyr synnes by eatynge it in the mas̃dye:
and then christe dyed for them in vayne. But
yf his bodye eatẽ dispenseth and distributeth
the vertue of Christes passion, as the same
parte

te sayth/ they was the vertue of the passi
nd redempcion disposed and distributed
re it was begon. And yf it fedeth the bo
that it shuld be healed to ryse agayne (as
rtayne other mā full folisshly affyrmeth)
y mocke more shulde it heale our bodye &
te it vp agayne from synnes. But Irene
otherwyse vnderstandeth this sentence, ỹ
o wyt, our bodyes to be fed & nourysshed
ß the body of christe to ryse agayn deifyed
to lyfe. For his myndes, that the hope of
lyfe to come & resurrection, is stablysshed
the resurrection of christe, beholde this fai
maner of spekke. Thyrdly, yf the naturall
dy of christi was gyuē the disciples at his
pper: they must it nedes folowe that they
te it euen as it thē was theyr beyng and ly
nge: but then was it a passible and a body
at myght suffre/ wherfore they eate a body
at myght be wounded and suffer death, for
ey was it not yet glorysfied. But yet when
ey saye, that they eate the same body, but
ot as it was passible, but euen suche one as
uld be after his resurrection: they obiect we
us: ergo Christe had then two bodyes at
nce, one that was not yet glorifyed by his
ath & resurrection, and another that shuld
glorysfied: or els was that same one selfe
body

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body at the same tyme both passible and im-
passible. And so syth in his agony his mãhed
feared the death, it might be gathered that he
suffered not. but that the body endewed with
this gyfte of impassibilyte, vsed and enioyed
it. Wherfore it maye be thought that it suffe-
red not, but apered to haue had suffred deth,
which opinyon of these blynde sophisters opẽ
ys the waye vnto Marcions heresye. There
maye be yet (moste noble Emproure). vi. C.
mo argumẽtes made agaynst these papistes,
but we shall be cõtent with these at this tyme.
Nowe that the olde Doctours (which shalbe
the laste parte of this article (do agree with
ys, I shall confyrme my sayinges with these
two wytnesses. Fyrst with Ambrose, saynge
in his commentarye vpon the fyrst pystle vn-
to the Corinthiãs. vpon these wordes cap xi.
Shewe and gyue thãkes for the death of the
lorde. &c, thus. For bycause we be delyuered
by the death of the lorde, we remẽbrynge this
thynge in eatynge and drynkyng do signify
his fleshe & bloude whiche haue ben offred vp
for vs. &c. Here speaketh Ambrose of the mea
te and drynke at that maundye, wytnessyng
that we sygnifie these same thynges whiche
were offred for vs. Also with Austen we con-
fyrme our saying, which in his .xxx. treatise

vpon

vpon Jhon, affirmeth that the body of christ muste be in one place, where the prynted bokes haue for oportere, that is, for it muste nedes be, they haue, it maye be in one place, but they prynte it falſe. For in the Maiſter of the Sentences and in the olde wrytten bokes and in the decrees canonycall out of whiche the prynte was fetched and this ſentence of S. Auſten tranſlated agayne into them, it is red oportet, it muſt be in one place. wherby manifeſtly we ſe the olde doctoures, not to haue had vnderſtanden it of the naturall eatyng of chriſtes bodye, but of the ſpirituall eatyng what ſo euer they haue ſpoken ſolēpnelye of the Supper. For when they knewe that the body of Chriſt muſt nedes be in one place, and that at the ryght hande of the Father in heauen, they neuer were ſo vngentel to pluk his body downe thēce to breke it agayn and chawe and chāme it with the ſtynkynge teth of men. Alſo Auſten, writynge agaynſt Adimantum, in the. xii. ca. ſayth. That theſe thre ſentences, the blonde is the ſoule, this is my bodye, and the ſtone was Chriſte, were ſpokē in a ſygne to ſygnify one by the tother and after a longe proceſſe he ſayth. I may interprete that preſepte to be layde in a ſygne, for the lorde doubted not to ſaye. This is my

bodye: when he dyd but gyue the ſigne of his
body, theſe are Auſtēs wordes. Here is lo, the
key wherwith we may vnlocke all the darcke
wordes of the olde doctours of this ſacramēt
Euen that thynge whiche onely was but the
ſigne of his bodye / to be called ỹ body it ſelfe.
Let them go nowe they that lyſte, and con-
dempne vs of hereſy, ſo longe as they may ſe
themſelues to condempne by the ſame boyd
euen the chefe pyllers of the olde doctours &
diuynes / contrarye to the decrees of the Po-
pes. Of theſe wordes it is full manifeſt that
the olde doctours and diuynes dyd alwayes
ſpeake ſygnificatiuely & in the ſignification
therof when they attrybuted ſomoch vnto the
eatyng of the bodye of Chriſte in the ſuppert
that is to wyt, not that the ſacramentall eat-
tynge myghte pourge the ſoule, but fayth in
god thorowe Jeſus Chriſte, which is the ſpi-
rituall eatynge dyd pourge it, of the whiche
fayth & ſpirituall eatyng, theſe outwarde thi-
ges are ỹ ſignification and ſhadowe. And as
the corporall fode ſuſteyneth ỹ body, as doth
wyne refreſhe it & make it glad, ſo doth that
fayth ſtablyſſhe our mynde and certyfieth it
of the mercye of God in that he gaue vs his
ſone: as he refreſſheth oure mynde with the
bloude of hym, when our fayth certyfieth vs
that

that our synnes which so burned our cōscience be quenched in his bloude. Nowe therfore let vs be contented with these places, albeit a man myght compyle ryght great bokes to declare and confyrme that the olde doctours were of oure syde Neyther lette not the boke nowe lately made of Eccius of the sentence of the olde doctours moue and peruerte any man whose sentence the good mā promyseth hymselfe to defende so plainly ỳ al men may se it. For we shall se shortly the confutacion of this boke by oure brother Decolampadius a man excellently learned, whiche from the begynnge of this stryfe hath taken vpon hym to affyrme and declare the sentence of the olde doctors in this matter. And we whi che also are in this sentēce haue (I thynke) performed it plentuously in many bokes wrytte vnto dyuers men, what soeuer in this matter may be desyred & required for a more playne exposicio & cōfutacion of oure aduersaries. ¶ The.iy article.

For the nynth article, I beleue that the Ceremonies whiche hurte not the fayth by any superstition, nor be contrary to the worde of god, maye be suffred vntyll the daye starre of truthe be more and more yet sprongen and gyue vs lyghte, albeit I wote not whether

some suche may be founde to be tolerated for a tyme for charities sake. But thus do I beleue, that by the same mastres & teacher euen charite say I, syth suche ceremonies can not be vsed and stande without great offēce, that they they shulde be abolysshed & taken awaye although they reclame and barke agaynst it whiche are of no faythfull mynde. For christ forbode not Mary mawdelen to powre forth her oyntmente vpon hym although the couetousnes and infydelite of Judas dyd swell agaynste it proudlye. But the Images whiche stande forth to be worshypped, I reaken them not amonge these ceremonies, but to be of the noumbre of those thynges whiche directlye fyght agaynst the worde of god. But suche as are not setforth to be worshipped, or where there is no perell that they shulde in tyme to come be worshypped, so farre of am I that I wold dampne them, that I aknowlege that science and crafte in paintyng and karuynge to be the verye gyftes of God.

¶ The .x. article.

For the tenth, I beleue the offyce of interpretynge scriptures or preachyng to be right holye, as an offyce among all to be moste necessarye. For to speake orderly we se amonge all men the outwarde prechig of the apostles

and

and Euangelistes or byssoppes to haue had gone before the fayth/which fayth we ascribe onely vnto the holy goste. For we se(alasse) a great manye hearynge the outwarde preachynge of the gospell, but they beleue it not: which cōmeth for lacke of the spirit. whyther so euer therfore these preachers be sent, there is it a token of the grace of God, that he wyl make the knowlege of hym manifeste vnto his electe and chosen. And vnto whom these preachers be denyed, there is it an euydēt token of his wrath to be at hande, as euery mā maye gather of the prophetes and of the example of Paule whiche was somtyme forboden to go to some men/& in the meane season called and sent to other men. yea both lawes and princes may haue no greater a presente healpe to defende the cōmon iustyce then by preachynge. For in vayne is it commaunded that, that iuste is, vnlesse they vnto whom it is cōmaunded haue a consyderacion of that at Juste is, and so loue equyte & mynister the same. And vnto this loue and consideracion do the preachers as mynisters prepare & exercyte mennes hartes, but the spirite is ye auctor both of the teacher & also of the heaters These maner of mynisters whiche teache comforte, fere, & take cure faythfullye ouerseynge

and visityng the people of Christe with the worde, we acknowlege reuerēce and embrase But this offyce whiche baptiseth/and in the supper do breake aboute & distrybute the body and bloude of the Lorde (for thus we call the holy breade and wyne of the sup̄per/euen the thyng signyfied for the sygne) vysyte the sike and fede the pore with thy ryches, and in the name of the congregacion, ye and these my; nisters also whiche reade, interprete scrip̄tu; res, teache and instruct other or professe that they themselues or other myghte be so enfor; med and taught that in tyme to come maybe very pastours and trewe curates ouer the cō; gregacion we boue, reuerence and kysse. But as for these myterd mynisters and croseyerde clerkes whiche rablemēt is borne to consume and deuour fruites we beleue that they be vn profytable dunge sakes and dyrtie burdēs of the earth and to be euen the very same in the body of the churche/that they deforme croked būches & crouched shulders vpon a mās bak.

¶ The .xi. article.

For the .xi. article/I knowe that Princes & rulers iustly consecrated and promoued vn; to they or offyce to syt in the stede of God/no lesse thē do the preachers. For as the preacher is the mynister of the celestial wysdome and goods

goodnes, as he that shulde teache faythfully and brig forth errours into lyghte to be knowen/euen so is the prynce or ruler, the mynister of goodnes and iustyce. Of goodnes, as when with faythfulnes & modestye lyke god he both heareth & delybreth with counceil vpon the causes of his subiectes. Of iustyce, as when he breaketh the audacite of the wycked and defendeth the innocentes. These gyftes yf a prynce one haue them, I beleue his cõscience can feare nother enemy nor nothynge els. But & yf he wante them/albeit he shewe hymselfe terrible & be dreaded, yet beleue I ỹ in nowyse can his conscience be absolued that he be dewlye consecrated and put in the offyce. Notwithstãdyng yet beleue I that a christen man oughte to obeye suche maner a tyraunt vnto that occasion of the whiche Paule speketh yf thou mayst be at lyberte, vse it rather: whiche occasion yet beleue I to be shewed of god onely & not of man, ye and ỹ not darkely/but so apertly as was kinge Saule cast away & Dauid receyued to be his successour. Also as concernyng tribute, custome, & tol to be gyuẽ to prynces for the defence of ỹ realme I cõsent constãtly with Paul. R. xiii

¶ The. xii. article.

In the. xii. I beleue that fained lowde lye of

purgatorie fyre to be a thynge so contumelyous and iniurious vnto the free redempcion gyuen thorowe Christ, as it hath ben lucrose and profytable to auctors and inuentors therof. For yf it be necessary that our synnes muste nedes be purged with suche fyery tormentes, then were Christe deade in vayne, then were grace and fauour voyde. Wherfore what can be inuented more pernicious in all christen religion: either what christ haue they whiche wyll be called christen & yet fere they this fyre, yea smoke rather then fyre/but hell wherwith Ixion and Tãtalus, the vnfayth full rebelles and stourdye aduersaries to god are prnysshed for euer/I do not onely beleue but I knowe it also. For the texte, when he speaketh of the vniuersall iudgemente he affyrmeth that after that iudgemente some shall go into fyre euerlastynge. Wherfore after the generall iudgement there shall be fyre perpetuall. By whiche saying, the Catabaptistes may the feblyer pretexte & cloke theyr errour with this theyr Perpetuum (whereby they teache, that theyr perpetuum dure no lõger then vnto domes daye. For here speaketh christe of the ppetual fyre to burne after that iudgement to torment the deuyll with his aungels with the vngodly that contempne god,

with

with those myschyuous tyrāt, which oppresse the truth with lyes, not healpynge of fayth & mercy theyr poore neighbours beyng in necessite. These sayd articles constantly I beleue I teache, & defende, not by myne owne worde but by the scripture of God. And I promes & professe (god wyllynge) so to do whyle I lyue: excepte any man can as apertly and playnly (as we haue now done) the same, say forth & confyrme the contrary by the very holy scriptures truly vnderstāden. For vnto vs it is noleſſe ioyous and pleasaunt then trewe and iuſte, to submytte these our sayinges vnto the holy scriptures and to the churche that ingeth by the spirite accordyng to the Scriptures. We myght haue had declared these thinges all plentuously yet, and more at lēgth: but when the occasion wolde not suffer it, we are contented with these as they are, whiche we thynke to be suche articles as mē may lyghtly carpe and touche at (as it is nowe a dayes the cōmon maner) but yet shall there no man confute & plucke them quyte awaye. But yet who so euer wyll tempt it to touche thē away he shall not escape quyte hymselfe, for yet haue we more armour in store which we shall bryngeforth, but for this tyme we haue suffycyently proued our parte. Wherfore (moste myghtye

ty Emprour) and ye other prynces, Lorde
ers and noble, the legates and heades of the cy
tati- mony weake/ I beseche & praye you by Jesu Lor
vnto christe the lorde and our brother, for his me
Em cy and ryghtwysnes sake/ for his iudgemen selu
ur & when he shall render vnto euery man as he ioug
No- worthye/ whiche seeth all mennes counceles kno
pryn mynded/ whiche distroubleth and subuertet wh
the purposes of euyll Prynces, vngodly de his
lyberynge and agaynst God decreynge and ten
enactyng, and wickedly cōmaundyng, euery o
our god (I saye) that exalteth the humble the
casteth downe the proude, I desyre you (Jan
saye) that ye neglecte not nor contēpne not to
the pore selye symplenes of me newe monysy
shynge in tyme. For often tymes haue euen su
the verye rude dekers herbes and worte sel de
lers spokē in tyme that it behoueth. Yea and kn
the verite hymselfe hath chosen weake & sym be
ple persons to promulge and preache hiselfe wh
Besydes this, remembre that your selues be lo
but men which your selues may both dyeeine
and be dyceyued also of other. For euery mā
is a lyer. And excepte a man be otherwyse
taughte by thynspiracion of god they hym th
selfe either may knowe or desyre, there is no th
Hope of hym/ but that throwe his owne craft a
and councell he shall cast hymselfe down he th
so
delyng.

ydelynge. For full truely verely sayde the pro-
phete cheste Jeremy. Beholde, the worde of the
lorde haue they cast awaye, what wysdome
then may be lefte them? Wherfore syth your
nenselues be the standerd berers of iustyce, there
he ought̄e no man so clearely and so redelye to
knowe and haue the wyll of God as you.
Which where els can it be fetched thē out of
dehis scriptures? Abhorre not therfore the yr sē-
tences which cleaue vnto the worde of god.
For this thynge we se cōmonly chaunceth, ye
the more the aduersaries to ye worde repugne
and fyght agaynst it, the more it cōmeth in-
to lyght and falsnes is cast forth. But and
yf there be any among you (which I knowe
full well there be) which boldlye and stoutly
deforme and accuse me vnto you to be of no
knowlege nor learnyng, yea I wysse, and to
be full of malyce to, yet cōsyder this thinge
with youre selues. Fyrst whether we that fo-
lowe this waye of the gospell and the tyghte
vse of the sacrament of thākes gyuyng haue
euer instituted and ordred our lyuynge, that
there can any good man hitherto doute whe-
ther we ought̄e not to be had in estimacion
and place of good & faythfull mē. Also whe-
ther that euen from our cradles, haue we ben
so far from wytte & learnynge, that all hope

of

of erudicion ought to be cast awaye from vs al
Surely yet do we of neither of these thynges
glorye nor boste our selues, whē Paule hymself
selfe affyrmeth to be the same that he was by
the grace of god. Notwithstāding yet yf our
lyfe hath chaunced to be a lytle prosperous
and iocounde, yet dyd it neuer fall to tary
lust and shamelesse fylthynes, neither yet dyd
it degener into cruelnes, pryde, or cōtumacy
so that the testimonie of oure kyuynge hath
so astoned the councels of oure aduersaries
that they haue reuoked & repelled them from
theyr purposes agaynst vs. As for oure learn
nynge and erudicion although it be greater
thē our enemies eyther maye beare reyste or
without cōsciēce eny cotnēpne, yet is it far
inferior in our opinion, thē these that so fole
hardely persecute vs, iudge it to be. But yet
that wt maye atayne vnto our purpose, we
haue so laboured nowe not a fewe yeres and
redde both the scriptures and other humayne
letters, that what we nowe teache it is not
vnaduysedlye nor rashlye done, for we may
lawfully prayse the grace and gyftes of god
so lyberally dinyded vnto our congregacions.
Doubtlesse so haue oure congregacions
whiche heare the Lorde by vs, receyued the
worde of God, that nowe all lying and false
dealyng

) vnkyndnesse are repressed, pryde and wantones
ge are broken, rebukynge, chidynge, & dyuision
ynge are gone awaye from amonge vs. Whiche all
sbyerely yf these be not the fruites of the holye
ouroste, what els are they?
ou But thou (oh moste myghtie Emprour, and
y with ye prynces & nobles) consyder what good
dy fruite the visare of mannes doctrine hathe
ac brought vs forth. These redemed & boughte
ath Messes, as they haue encreased the libidinou
ces & prodigious lustes both of prynces and of
rom the people, so haue they brought in and am;
ear pliated the fylthye concupiscence and super;
ter fluous pryde of the Popes and Bishoppes,
or and augmented the insaciable glotonous vo
far nyting mawes of the messe sayers. Yea what
ole nyschife is there that these bought and solde
yet nesses haue not kyndled? For the ryches hea
we ed togyther thorowe these messes who is a;
nd le to scatter, excepte they be stopped & strā;
ne gled euen in theyr veynes. I beseth god ther;
ot ore to reforme this thynge otherwyse, and
ay etter then ye all entende, whom gladly we
od all the best and moste myghtye, moste noble
bs. hristen defenders of the fayth. &c. we so call
ns ou and beleue it so to be. But god bringe it
he o to passe, that ye wolde effectuously once
lse ndenour your selues to cut awaye the rotes
ng of

of this masse and of all the errours and superfluous ceremonies of the churche. & also that ye once wolde ernestly labour, & this prouder Rome with all her dyrte and dunge whiche she hathe thrusted into this christen worlde, and namely into your Germanie myght be forsaken & cast out. And what soeuer power ye haue hytherto stretched forth and executed agaynst the pure gospell/nowe bende the same agaynst the pernicious enforcementes of the wycked papistes: that vnto vs, instyce whiche thorowe your idle negligyence is banysshed, and that innocencye whiche is obscured and deformed with lyes & falsse craftye colours, myght be brought vs agayn. There is ynough and to mocke cruell tyrannye executed alreadye, except to cõmaunde agaynst the truth, to dampne, yea to tormente and slee, to steale and robbe/and to banysshe, be not cruell tyrannye and tyranous cruelte. This waye therfore syth it hath not well succeded with you, ye muste suerly seke and go to it by another waye. If this councell be of the Lorde, beware ye fyght not against god, but yf it be of any other, it wyll fall in her owne forfshenes. Wherfore se that you suffer the worde of God frely to be spredde and to spryng forth (O fõnes of men) who soeuer ye

be in whose power it lyeth, not to lette and
rbyde no not so moche as a grasse to growe
d waxe. ye se it suffycientlye this fruite of
e gospell plentuously to be watred with
e celestial showers, neither may it not be so
pressed with any hate of men that it wyll be
withred. Consyder ye not what thynge your
lfe moste couette, but what the worlde re-
uyreth, and asketh in the preachynge of the
ospell. Take it in good worth, what soeuer
is thing is, and shewe your selues by your
councels and reforcementes to be
the chyldren of God,
and in goddes
stede.

At zhryk the .iii. daye of Julye
Anno Domi. M. D. xxx.

Vnto your Maiestie and vnto all fayth-
ul men, your obedyent and obsequious sub-
iecte Huldrycke zwinglius: by the grace,
election, and sendynge of God,
pastour and Byshoppe
of zhryke, wysseth
peace.

A M E N.

¶ The complaynynge Prayers of the po
perſecuted maried prieſtes with theyr wyue
and chyldren chaſed out of Englande int
ſondry places of Germanie: cryinge
vnto God in theyr harde deſo:
late eyple and greuous
affliction thus.

Psal. x. HOwe nowe happeneth it (oh Lorde
that thou ſtandeſt ſo farre of, and a
hyden frō vs in this tyme of our tro
bles anyte and heuye dyſtres? we thy afflyc
lytle flocke are chaſed & ſcatred abrode by th
weaky pryde of the vngodlye: oh wolde God
they were once take & trapped in their own
cōſpiriſons which they ſo craftelye conſpir
This vngodlye maketh but a gaudye at th
fulfyllynge of his myſcheuous entente, th
blaſphemous theues whiche robbe the lyt
fearfull flocke and blaſpheme thy name a
Psal. xii prayſed & exalted of men. Helpe lorde, for th
lynes is loſt / faythfulnes is banyſhed fro
the chyldrē of men. They are but vayne lye
whiche one ſpeaketh to another, it is but fla
tery and glauerynge ſpeache that euery ha
imageneth. The Lorde once cut oute all gla
uerynge tongues oute of theſe proude mou
thes, whiche ſaye / let vs ſtablyſhe our tōgue
with oure owne auctorite let vs ſtycke to ou
owne

rippe, and they who shall be lordes ouer vs? For the calamite of the oppressed & waylyng of the afflycted / I wyl aryse nowe (sayth the Lorde) & restore them to healthe & reuyne thē. How longe (lorde) wylt thou forget vs? wylt thou forget vs for euer? Howe longe wylte thou hyde thy face from vs, howe longe shall we reuolue thoughtes in our seuie myndes? How longe shal this laborious heupnes wast our hartes, howe longe shall this enemye be exalted ouer vs. &c. Helpe lorde, & se to theyr wyckednes. For the vngodly haue bent their bowes & fastened in theyr arowes. priuely to smyte the pure inocent hartes. Thy feare is not before theyr eyes. They haue conspyred amōgest thē selues blody myscheif, euē theyr secrete snares pryuely for vs to be set saying haue done, who shall se vs. The antichristen deuilishe dragon, nowe at last reueled, by cruell persecutiō chaseth thy churche out of Englande into the deserte, he spouteth out of his mouth great and myghtye waters after vs to drowne vs, straightly cōmaundyng that no man shuld socour nor helpe vs. Let thy earth therfore (oh lorde) open her mouth & preache vs oute the sauyour, oh sone of god and man deuour and drye vp these troublous waters open thy mouth with incessante intercession

nowe before thy father into our sauegarde & saluacion defendynge thy churche vnto oure present consolacion. Now ye Dragons whelpes and sede of the serpent, which nowe forbyde the mercyfull christen bretheren to fulfyll the godly workes of charite, euen to fede the hungry, to gyue drynke to the thyrstie, cloth the naked, visite the syke, comforte the carefull comfortles tossed and hunted from place to place, chased from cyte to cite into vnknowen countries amonge churlysshe and fyerce barbarous people (a lasse for that we dwell altolong amonge these boisteous rude men, we are weary of our lyues thus to wandre amonge the haters of peace, whiche when we wolde haue rest, they rustle theyr harnes to batayll. But what shall the dragon with his seade saye when they shortly stonde before theyr terrible iudge Christe whom yet in his membres they ceasse not to slaye, what shall they saye when they heare hym pronoūce his swete sentence to his chosen churche. Come ye my blessed into my kyngdome / For when I was hūgrye, ye fed me, when I was thyrstye ye gaue me drynke. &c. What shall ye saye when our Sauiour pronounce agaynst you this terrible and dampnable sentēce. Auoyd from me ye cursed into perpetuall pay-

nes

nes of hell prepared for you for the deuyll & his aungels. For when I was hungry, thyrstie, naked sorowfull, harbourles, &c. Youre selues, not onelye wolde ye not fede me, nor gyue me drynke, ne cloth nor comforte nor harboure me in any one of these my lytle sely membres, but ye bytterly cõmaunded all the Englyshe hostes in Anwerpe, in no wyse to suffre vs to come into theyr howses for anye releyfe and socour. Oh crull seade serpẽtyne whẽ wylt thou feare god more then mã. Wylt thou dissemble with god & dampne thy owne bodye and soule for a transitorye cõmaundement or pleasure of any mortall man. Fearest thou not, haste thou not a soule, is there no hel, is thy soule mortal, is there no worlde of soules after this, is there no God to whõ hertes, reynes and thoughtes are layde wyde open. Suerlye at your departynge, and as soone as your soules shall be cyted to apeare before youre iudge Christe, ye shall seale the moste bytterest remorse of cõscience & also at your generall iudgemẽt with moste horrible feare shall ye be so smyten, that ye shall byd the mountains to fall downe vpon you to couer you from the fearfull face of your iudge. Then shal we stande agaynst you i great cõstancy for that ye haue thus cruelly persecu-

ted vs. Whiche thyng your selues beholdig you shall be troubled with horible feare, wa-
lynge for the anguishe of your myndes say-
ing within your selues, beyng sorowful (but
all to late) o these are they whō once we had
in derision & tryfled spytefully: oure selues
they madde, had wente theyr lyues and lear-
nynge to be madnes and heresie, so puttyng
them to death moste cruelly & shamefully: but
se howe they be nombred amonge the cho-
sen of God, and we our selues thē were here-
tykes & erred from the waye of the truth, the
lyghte of the iustifyinge by fayth onely, shy-
ned not vpon vs: but we wearied oure selues
in our owne wicked vyle workes, but ỹ waye
of the lorde we knewe not. Repēt ye therfore
in tyme yf ye wyll not be dampned, for it is
gods cause and his worde whiche you perse-
cute & we defende with perylle of oure lyues.
Wherfore we dayly praye in fayth that he
wolde cōuerte you or ells take you away that
his churche myght breath a lytle in rest. If
there be any feare of God in you ye shall re-
pent, or ells our prayers are promysed shortly
to be herde of hym whiche stereth vs vp with
his spirite thus to praye. Amen.

¶ Quod impii cupiūt, irritum fiet.

¶ Imprynted by me Rychard wyer.

ted vs. Vvhiche thyng your selues beholdig you shall be troubled with horible feare, wayting for the anguishe of your myndes saying within your selues, beyng sorowful (but all to late) so these are they whō once we had in derision & reuyled spytefully: oure selues they madde, had wente theyr lyues and learnyng to be madnes and heresie, so puttyng them to death moste cruelly & shamefully: but se how they be nombred amonge the chosen of God, and we our selues thē were heretykes & erred from the waye of the truth, the lyghte of the iustifyinge by fayth onely, shyned not vpon vs: but we wearied oure selues in our owne wicked vyle workes, but ỹ waye of the lorde we knewe not Repēt ye therfore in tyme yf ye wyll not be dampned, for it is gods cause and his worde whiche you persecute & we defende with perylle of oure lyues. Vvherfore we dayly praye in fayth that he wolde cōuerte you or els take you away that his churche myght breath a lytle in rest. If there be any feare of God in you ye shall repent, or els our prayers are promysed shortly to be herde of hym whiche sterreth vs vp with his spirite thus to praye. Amen.

¶ Quod impii cupiūt, irritum fiet.

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